THE

IŚVAR-GĪTĀ

Translated into English

BY

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Most respectfully

TO

COL. His Highness Rais-ud-daula Sepahdar-ul-mulk Saramad Rajhai Hind Maharajadhiraj Sri Sawai Maharaj Rana Sir Udaibhan Singh Lokendra Bahadur Diler Jang Jaideo K. C. S. I., K. C. V. O. of Dholpur, whose love and veneration for the Hindu Scriptures are as profound as unbounded and whose purity of life and loftiness of character, inspired as they are by the noble influences of the high and holy ideals of Sanatandharma, set a glorious example for others.

BY

THE AUTHOR.



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FOREWORD.

Iśvar Gītā forms a portion of the Kūrma Purāṇa which is one of the well-known eighteen Purāns, and contains eleven chapters with 426 ślokas in all. The metre throughout the book is Anuṣṭhav with a slight sprinkling of one or two other metres here and there. The Deity who figures as the hero of the book is Lord Mahādeva. The teaching contained in the book was originally revealed by Lord Viṣṇu in his incarnation as Tortoise, and subsequently expounded by Lord Śiva to Sanatkumār, Sanak, Sanandan, Angirā, Bhṛgu, Kaṇada, Kapila, Garga, Vāmdeva, Śukra and Vasiṣṭha at Badriakāṣram in the presence of Lord Nara Nārāyan. From these sages it descended among others to Vyās who delivered it to Saunak and other holy men who had gathered in a holy place to perform a Yajña and had requested his son Sūta to speak on the subject of the knowledge of Brahm. This teaching is based on the Vedānt, Sānkhya and Yoga philosophies which seem to have been melted down into one harmonious whole. Nevertheless, the Vedāntic thought predominates and the oneness of Ātmā and Brahm has been brought out in a lucid, bold and intrepid manner. Chapters II, III, VI and VII and portions of IV and IX vividly bring out the Vedāntic conceptions of Ātmā and Brahm and their inalienable unity. Chapter VIII and portions of III and VII deal

with the Sānkhya ideas relating to Prakriti, Purnṣ and the Cosmic evolution. Chapter XI is exclusively devoted to the exposition of Yoga philosophy. While chapter V lavishes, in a most perfervid language, an eulogy upon the supreme Lord manifested as Lord Mahādeva, chapter X sets forth in detail the characteristics and qualifications of the favourite devotees of the Lord, and also the supreme condition of Moksha—the ultimate goal of all spiritual aspiration. The whole teaching is characterised by catholicity of sentiments, sublimity of moral ideas, earnestness and sincerity of devotional feelings and profoundness of philosophic thought. No path of religion is disparaged. Attainment of the ultimate goal is held out to the followers of all religions. The Lord takes up devotees from whatever path they approach Him and accepts even a leaf, a flower etc., offered to Him in the sincerity of the heart. Although people are left free to follow the religious courses best suited to their different tastes, they are recommended to pay special attention to the path of devotion (Bhakti) which is the easiest short cut to the ultimate goal.

The points of resemblance between Iśvar Gītā and Bhagvad Gītā are many, but only a few of these are given below :—

1. Sānkhya and Yoga doctrines are declared to be one, and one who sees any difference between them is an unwise man.

2. All paths of religion are declared to lead to the supreme Lord, who takes up his devotees from whatever path they approach Him.

3. While no mode of worship is disparaged, special stress has been laid on Bhakti—the path of devotion.

4. The cosmic evolution based on the Sānkhya philosophy is given almost in the same manner in both the Gītās.

5. Just as Ṣṛi Kṛiṣṇa shows his universal form in the Bhagvad Gītā, Lord Mahādeva does the same in this Gītā, while dancing in the sky.

6. The exuberant panygerics lavished upon Lord Mahādeva at the time of the exhibition of his universal form are almost the same as uttered by Arjun on seeing the Viśva Rûpa of Ṣṛi Kṛiṣṇa.

7. As in Bhagvadgītā Ṣṛi Kṛiṣṇa enumerates some important aspects of his greatness and glory by pointing out the best individual of each order of beings and objects, representing himself; so, in Iśvar Gītā, Lord Mahādeva adopts the same course in displaying his omnipresence and divine splendour. Chapter VII of this Gītā is identical with chapter X of the Bhagvad Gītā.

8. The characteristics of Ātmā and Parmātmā are set forth almost in the same manner and same language in both the Gītās.

9. The omnipresence, omniscience, omniformedness, immanance, infinity and eternity of the supreme Lord are brought out in the same insistent, emphatic and intrepid manner as in Bhagvadgītā.

10. Chapter X of Iśvar Gītā gives in almost the same language and same manner as the Bhagvadgītā, the characteristics and qualifications of the Lord's devotees or those who are dear to Him.

11. The description of the supreme condition of Moksha—the Summum Bonum—is similar in both the Gītās.

12. Special stress is laid in both the Gītās upon the performance of desireless action and its consecration to the Lord.

13. The language of both the Gītās is almost the same—simple, natural, graceful, eloquent, deep, sonorous and unmarred by big compounds or other tricks of poetic conceit such as we find in later Sanskrit works. On this ground as well as on others, it is safe to infer that Iśvar Gītā is as old as Bhagvad Gītā.

Chapters VI and XI of Iśvar Gītā form its special features. Chapter VI sets forth in a most perfervid language, the might, grandeour and splendour of the sovereignity of the universe by the supreme Lord. The whole chapter is worth reading over and over again. It is surpassingly excellent and unique in that

it portrays in most vivid colours the government of the universe by the Lord.

Chapter XI deals elaborately with all necessary details of Rājayoga and its auxiliary virtues. It is a practical exposition of the Yoga philosophy not to be met with in the Bhagvadgītā or for the matter of that, in any other Gītā.

KANNOO MAL, M. A.

Isvar Gita.



The Riṣīs said :—

1. O Lord, you have given a full account of the creation by the Self-Existent, the dimensions of the Universe and the Manvantar periods.

2. You have also told us about the Lord of the Lords who is daily adored by the people performing virtuous acts prescribed for their castes and devoted to the path of wisdom.

3. Now deign to speak of the highest knowledge of Brahm which destroys all the suffering of the world and by which we may see the Highest.

4. Lord, you are Lord Narāyan himself. You obtained all the knowledge from Vyās. We beseech you again and again (to explain that knowledge).

5. Hearing these words of the holymen, Sûta, who was well-versed in the Purāṇas, resolved to say what he had heard from Vyās.

6. At that very moment, Vyās himself came in where all these holymen were performing the sacrifice.

7. On seeing Vyās who was deeply learned in the Vedas, who appeared resplendent like the scintillating Kāl Megh and whose eyes were like the lotus-leaves, all the holymen offered their salutations to him.

8. Seeing him (Vyās), Lomharṣaṇ (Sūta) prostrated himself like a stick on the ground, saluted him with his head touching the ground and folded his hands by way of respect.

9. Saunak and other holymen inquired after his welfare and provided him with a seat becoming his position.

10. Then Lord Vyās—the son of Pārāsar—enquired of them whether they were getting on all right with their austerities, Vedic recitations and devotions.

11. Hereupon Sūta, with a bow to the great sage, requested him to explain the Divine knowledge to the Holymen there.

12. He said that all those holymen had attained the serenity of mind through austerities and were devoted to practising righteousness. He implored him (Vyās) to deign to speak of the divine knowledge so that they might all be blessed.

13. Addressing Vyās he said; "Deign to speak of the divine and saving knowledge which you explained to me and which was of yore revealed by Viṣṇu incarnated as Tortoise, to holymen."

14. Hearing these words of Sūta, the son of Satyavati (Vyās), made a bow with his head to Lord Śiva and began to speak these blissful words.

15. Lord Vyās said :—

"I am speaking to you what Lord Mahādeva, having been requested by highly evolved yogīs such as Sanatkumār and others, taught."

16, 17 AND 18. Sanatkumār, Sanaka, Sanandan, Aṅgirā accompanied by Rudra, Bhṛigu,—the highest adept in virtue, Kaṇāda, Kapila, Garga, Vāmdeva—the great sage, Śukra, Vasiṣṭha, who were all self-controlled, had some doubts and after holding a mutual consultation, resolved to perform severe austerities in the holy land of Badarikāṣram.

19. There they saw Lord Nārāyan associated with Nara—the one without beginning and end—the embodiment of righteousness and the highest adept in Yoga.

20. The Yogīs full of devotion, saluted that presiding Lord of Yoga and recited in his honour, many an eulogy drawn from the Vedas.

21. The all-knowing Lord, cognisant of their desire, asked the holymen in a deep and solemn voice as to the reason of their performing the austerities.

22. Being happy in mind, the ascetics said thus, in reply to that Ancient Lord of the Universe,—the Incarnation of Viśnu himself and the very augury of their success who had thus appeared.

23. "We—the lovers of Bṛahm—are distracted by doubts and have therefore approached you—the best of beings—to seek grace."

24. "You know fully well the supreme secret. You are Lord Nārāyan yourself—the Ancient unmanifested Puruṣa."

25. "There is none else than your Lordship who knows the secret. Be pleased to cleave asunder our doubts."

26. "What is the ultimate origin of this universe? Who is it that moves it? What is Ātmā? What is Liberation? Why has this world been created?"

27. "What is this world? Who is the Lord that supervises it? Who is the Bṛahm beyond it? Be pleased to enlighten us on all these points."

28. When the holymen had spoken out their minds, they saw that the supreme Lord had given up his ascetic garb and was manifesting himself in his own glory.

29. He was shining forth in his immaculate glory with a halo of light playing around him and the Śri Vatsa diamond glowing forth like heated gold on his chest.

30. Encircled with divine refulgence, he was holding a couch, a disc, a mace and a bow in his hands. In the brilliance of this glory, his Nara aspect could not be seen.

31. At this very moment arrived Mahādeva with his head adorned with the moon and his countenance lit up with joy divine.

32. On seeing him (the Lord of the Universe) who had three eyes and whose head—ornament was the moon, all the ascetics with their hearts full of joy, respectfully made their obeisance to that Lord saying,

33. "Hail to the Lord—the highest of Gods! Hail to Śiva—the Lord of the Beings! Hail to the Lord of all the sages—the one worshipped through austerities!"

34. "Hail to the Thousand-faced one—the soul of the Universe—the motive power of the world! Hail to the Infinite Lord—the originator, preserver and destroyer of the Universe!"

35. "Hail to Thee, O Lord Śvambhu—the Lord of the thousand feet—the One adored by the best of Yogīs! Hail to the consort of Ambikā! Reverence be to Thee, O Supreme Lord."

36. The three-eyed Lord Śiva who is always disposed charitably towards his devotees, (appeared) much pleased and embracing Lord Nārāyan, spoke in his deep solemn voice.

37. "O Lotus-eyed One, Why have all these holymen gathered here? What is it that I can do for them?"

38. On hearing these words, Nārāyan—the God of gods, spoke to the Mahādeva sitting there with his countenance beaming with joy.

39. "O Lord, these ascetics having purified themselves of their sins through austerities have approached me seeking grace and are desirous of seeing thy divine glory."

40. "Lord, if you are pleased with these pure-hearted sages, deign to speak to them of the divine knowledge in my presence."

41. "O Lord Śiva, Thou alone knowest the Ātmā. None else knows it. Be gracious enough to speak of the Ātma by the Ātmā and also show thy Divine form to them."

42. Having thus addressed the Lord Śiva, Lord Nārāyan displaying his Yogic perfection and looking at Mahādeva, spoke to the sages thus.

43. "Consider yourselves blessed by seeing the supreme Lord Śankar—the wielder of the trident."

44. "You may see the supreme God face to face, sitting by my side. He alone is able to speak (of the divine knowledge) properly."

45. Hearing these words of Viṣnu, Sanatkumār and others made a bow to Lord Śiva—the supreme Ruler—and asked him (to explain the divine knowledge).

46. At that very moment, a holy and divine seat descended from the sky in an unimaginable way for the accomodation of the Lord (Śiva).

47. Lord Śiva—the maker of the universe and the best embodiment of yoga—seated himself with

Viṣnu on it. Then that Deity—the supreme Lord—appeared glorious filling the whole universe with his splendour.

48. The sages saw the glorious Śankar—the highest of gods—seated on that beautiful seat.

49. They saw that Lord of the beings sitting on that seat—the Lord who is within all, yet separate from the world.

50. They saw Vāsdeva and Lord Śiva—the supreme Lord of gods. Being requested by the sages, Lord Śiva spoke.

51. Looking at the Lotus-eyed one—the best of the self controlled (yogīs) he said: "ye sinless and pure-hearted ones, hear attentively the pure and divine knowledge which I am to speak to you."

CHAPTER II.

The Lord said :—

1. This my knowledge is an ancient secret and is unutterable. Even Gods and Brāhmans striving after it, donot know it.

2. Hearing of this knowledge, Brāhmans merge into the being of Brahm and do not come back to the world again.

3. This is the supreme secret to be carefully kept concealed. I am giving it to-day to you because you are full of devotion and constantly busy in talking about Brahm.

4. The Ātmā is One, pure, immaculate, subtle and ancient. It embraces all, is intelligence itself and is beyond all darkness.

5. It is the inner seer of all. It is the Puruṣ—the (eternal) life—the supreme Lord. It is Time; it is all that is unmanifest; it is the Veda—the Śruti.

6. The universe originates and dissolves in it. It is the juggler that evolves varieties of objects by its Māyā.

7. The Lord neither creates the world nor is affected by it. He is neither earth, nor water, nor fire, nor air, nor sky.

8. He is neither Prān (vital airs), nor mind, nor Avyakta (unmanifested), nor sound, nor touch, nor form, nor moisture, nor smell, nor speech, nor an agent.

9. O best of Brahmanas. He has neither hands, nor feet, nor any reproductive organ. He neither acts nor enjoys, nor is He Prakriti (matter) nor Puruṣ (spirit).

10. In His own nature He is neither Māyā (illusion), nor Prān (vital airs).

11. As there is no relation between light and darkness, so there is none between the supreme spirit and the phenomena (Māyā).

12. As sunshine and shadow are different in character, so are the spirit and the matter different from each other in reality.

13. One who thinks that the Ātmā is born impure and is changeable in its nature, is not liberated even in thousands of births.

14. The sages who have attained enlightenment, see the Ātmā to be immutable, immure from the opposites of feelings, blissful and unperishable in its own nature.

15. The crude view that I am an agent, that I am happy, miserable or weak, is the result of men imposing the notion of egoism upon the Ātmā.

16. The learned in the Vedas call it (ātmā) to be a spectator, to be one beyond matter and destruction; to be one pervading everywhere, to be one who knows and enjoys.

17. The notion of Saṃsar (worldliness) arises in all beings from ignorance.—the Reality (ātmā) being associated with Prakṛiti (matter) either owing to ignorance or defective knowledge.

18. It (ātmā) is eternally glorious, self-luminous all-pervading and the supreme Puruṣ (spirit). It is only owing to egoism or indiscrimination that one fancies himself to be an agent.

19. The holy men devoted to Brahm, see the eternal unmanifested Puruṣ who is both existence and non-existence, and determine him to be the chief cause.

20. The Ātmā though stainless and fundamentally established in all, does not know its own indestruc-

tible nature of Brahm when associated with it—the Māyā.

21. It is therefore that the notion of Ātmā is imposed upon what is not Ātmā and the result is misery and other sufferings. Passion, hatred and other vices are the causes of delusion.

22. The great impediment lies in action on which depend all virtue and vice. Bound by these arise the births of all beings.

23. The Inner soul—the dweller within all—is eternal, stainless throghout. It stands alone in its nature—not associated with the forces of Māyā.

24. It is therefore that the sages call it one without a second in its own nature. That which, is different from this unmanifested nature, is Māyā that depends (for its evolution) upon the Ātmā.

25. As the sky is not contaminated by the contact of smoke, so is the Ātmā not affected by the tendencies born of the internal organ.

26. Just as the (white) diamond shines by its own lustre, so does the pure uncontaminated Ātmā shine (in its own glory).

27. This is what the seers of this world say from the standpoints of pure knowledge. There are others who look at it from the practical worldly point of view and others again who look at it from other ignoble standpoints.

28. The Ātmā which is, in its own nature, intelligence devoid of qualities, and all pervading and all indwelling, is seen from the practical worldly point of view by men who can also see with the point of view of pure knowledge.

29. Just as the white diamond is seen red, associated with red substances etc., so is the supreme Puruṣ (seen affected by the worldly things.).

30. The Ātmā is therefore indestructible, pure, eternal, all-pervading and unconsuming. It should be adored, meditated upon and discussed by aspirants after liberation.

31. When the mind of the faithful ascetic is thoroughly and perpetually lit up by (divine) consciousness, then only he sees the (divine) vision.

32. When he sees all beings in his own self, then only Brahm—the ultimate self, is seen manifested every where.

33. When the man absorbed in the Samādhi (intense concentration of mind) does not see any being, then only he becomes One absolute-having withdrawn all within himself.

34. When all the passions dwelling in the heart are gone, then the wiseman becoming as it were the embodiment of nectar, reaches the highest.

35. When one realises as One, all that causes differentiation in beings, then he finds the Brahm extended everywhere and always.

36. When one realises the Ātmā alone in its reality, then the whole world appears to that self-controlled man as the conglomeration of illusion.

37. When the only knowledge of Brahm which is a panacea for all the ills of birth, oldage etc. is born, the man becomes blissful.

38. Just as the waters of different rivers in the world become united in the ocean, so does the Atmā unite with the immaculate and indestructible one.

39. Therefore the knowledge of Brahm alone is an entity—not this world—not its phenomena. When this knowledge is enveloped by ignorance, then one becomes deluded in the world.

40. The knowledge of Brahm (Vijnān) is pure, subtle, unchanging and unconsuming. All that is besides this knowledge is ignorance. This is my opinion.

41. So for the superior knowledge of Sānkhya which is the quintessence of all the Vedas has been taught. In it the one-mindedness is called Yoga.

42. Knowledge arises from Yoga, and the Yoga is put into practice by knowledge. One who is possessed of both Yoga and knowledge attains all.

43. What yogīs attain, can also be attained by Sānkhya. Sānkhya and Yoga are therefore one. He who understands this, is a philosopher.

44. Some Brāhmans who become fond of miracles by Yoga, fall down. Others become deranged in brains through it.

45. All that is deemed divine, godly, pure and great is attained by one possessed of Yoga and knowledge when he dies.

46. I am the Ātmā which is unmanidfest (in its nature), which is the Lord of Māyā and which is extolled in all the Vedas as the self of all, looking everywhere.

47. It is the embodiment of all forms, all tastes, all smells, unageing and undying. I am that ancient inner knower of all, having hands and feet everywhere.

48. I am seated in the heart and have no hands and feet, yet I move and grasp. I have no eyes, yet I see, I have no ears, yet I hear.

49. I am the Veda and all that is. None knows me. The seers call me the one supreme Puruṣ.

50. The learned who look minutely into the nature of the Ātmā, discern the highest glory of the immaculate and attributeless one.

51. I shall speak to you what the gods deluded by my Māyā, donot know. Hear attentively, ye extollers of Brahm.

52. I am beyond Māyā in my own nature and thus insusceptible of worship by all. Nevertheless it is I, who move this world: so say the wise.

53. Those who go beyond my Māyā which has assumed the form of the universe, attain the supreme absolute Nirvāṇ in me.

54. Wisemen identifying themselves with me by Yoga, obtain my all-permeating, unperishing and hidden being.

55. O the best of the Yogīs, these men donot return to the world even in hundreds of millions of years by my grace. Understand this teaching.

56. This knowledge of Sānkhya based on Yoga, which I have spoken, deserves to be taught by wisemen to their pupils and sons devoted to Yoga.

CHAPTER III.

The Lord said :—

1. From the Avyākta (unmanifested one) arose Time, Pradhān (matter) and Puruṣ (spirit). From these has come into being the whole world which is therefore permeated by Brahm.

2. He is hands and feet of all. He is heads, faces, ears and eyes of all. He exists embracing all.

3. He is the light of all the organs though devoid of all the organs. He is the underlying basis of all. He is eternal happiness, unmanifested and without a second.

4. He is above all comparison. He is beyond all perception, all change, all physical light. The supreme immortal One is the abode of all.

5. Devoid of all differences he causes differences. He is the ever-lasting, never dying entity. He is devoid of all qualities and is the supreme light. Only the wise have access to this knowledge.

6. He is the Ātmā of all the beings. He is (everywhere) above, below within and without, I am this omnipresent, omniscient, supreme and peaceful Ātmā.

7. All this movable and immovable world is upheld by me. All beings are maintained by me. Only those who are well versed in the Vedas know such a one.

8. The matter (Pradhān) and the spirit (Puruṣ) are the fundamental substances. Time being beyond their contact, is without beginning.

9. These three are seated in the unmanifested one, know all that is of spirit and all that is not so, to be mine.

10. That which brings forth the whole world beginning with Mahat (primordial substance) and ending with Viśaiṣ, is called Prakṛiti. It causes delusion to all beings.

11. The Puruṣ (spirit) seated in the Prakṛiti (matter) enjoys all the Prakṛitic qualities. With the exception of Ahankār (egoism) he is called Panch-Vinśaka (twenty-five fold)

12. The first modification of the Prakṛiti is called Mahān. The faculty of knowing is called intellect from which arises Ahankār.

13. The Mahān Ātmā (the great and underlying Ātmā) is one but it is variously called such as Āhankār (ego), Jiva (soul), Antarātmā (inner soul) and so on by philosophers.

14. It is this that experiences all pain and pleasure in births. It is this that is the subject of knowledge with the mind serving as an instrument.

15. The world is therefore infilled with spirit (Puruṣ) which owing to its association with matter (Prakṛiti) becomes indiscriminating in course of time.

16. It is Time that produces and destroys beings. All are under the control of Time but it is under no one's control.

17. That which moves within all is called Lord Prān (vital air) who is all-knowing and who is the ancient Puruṣ (spirit).

18. The wise say that the mind is higher than the organs, that Ahankār (ego) is higher than the mind, that Mahān (Ātmā) is higher than the Ahankār,

19. that Avyakta (unmanifested one) is higher than the Mahat, that Puruṣ (spirit) is higher than the Avyākta, that Lord Prān (vital air) is higher than the Puruṣ as it inspires the whole world,

20. that Ākas (ether) is higher than Prān and that Lord fire is higher than ether: I am that ever-

lasting and peaceful Brahm. The world is an evolute of Māyā.

21. There is nothing beyond me. Knowing me, one is liberated. Neither movable nor immovable beings in this world are ever-lasting.

22. I alone, the unmanifested supreme Lord, assuming the form of ether, am ever-lasting. It is I —the Lord of Māyā associated with Time who creates and destroyes the whole world.

23. In my presence, Time weaves out the universe and the inner soul infills it.

This is the Vedic teaching.

CHAPTER IV.

The Lord said:—

1. Hear attentively, ye extollers of Brahm, the greatness of the Lord of the Lords by whom all is governed.

2. I am insusceptible of being known through austerities, alms-giving or sacrifice. I am reached only by earnest devotion.

3. I exist in the interior of all beings, O best of sages. The world does not know me—the spectator of all.

4. He in whom all this is contained is the highest Dweller in all. I am that—the creator, the supporter, the Time, the Fire—having faces everywhere.

5. Neither sages, nor ancestors, nor gods, nor Manūs, nor Brahmā, nor Indra, nor any other divine being knows me.

6. All the Vedas perpetually speak of me—the one supreme Lord. Brāhmans worship me through various Vedic rites and sacrifices.

7. I am not seen by all the worlds—not even by Brahmā—the Progenitor of the universe. Yogīs meditate upon This Deity—the supreme Lord over all created beings.

8. I am the enjoyer of all offerings, being in the forms of all gods and it is I who reward all fruits. I am the Ātmā of all and the container of all.

9. The learned and pious reciters of the Vedas see me. I am always near those who worship me daily.

10. The pious Brāhmans, Kshattṛiyās and Vaiśyās worship me. I confer upon them the supreme position full of bliss.

11. Even others namely Sūdrās and low caste people who are firmly established in virtue and devotion attain liberation, even though they are seized by the king of Terrors (Kāl).

12. My devotees who are free from all impurities, shall never perish. This is my vow from the very beginning. My devotee shall never perish.

13. The fool who speaks ill of him (my devotee) speaks ill of the Lord of the Lords; he alone always worships me who worships me with faith.

14. He who duly offers me a fruit, a flower, a leaf or water by way of worship, is my devotee—is dear to me.

15. In the beginning of the world, I created the holy Brahmā and gave him all the Vedas drawn out of myself.

16. I am the eternal teacher of all Yogīs. I am the protector of the righteous and the destroyer of the enemies of the Vedas.

17. It is I who emancipate Yogīs from the meshes of the world. I am the primeval cause of the world, being devoid of all worldliness.

18. I am the creator, preserver and destroyer (of the world); Māyā is my power which causes delusion in the world.

19. My supreme power is called Vidya. Seated in the hearts of Yogīs I destroy the Māyā.

20. It is I who move and restrain all forces. I am the substratum of all, the abode of immortality.

21. My one power permeating within all, being in the form of Brahm and being filled and supported by me, creates this variegated universe.

22. My other power which is gross, maintains the world—being in the form of Nārāyan—the eternal

Lord of the world—the all-embracing Lord of the universe.

23. My third power is great which destroys the whole world. It is described to be dark and terrible in form and is called Death.

24. Some see me through meditation, some through knowledge, some through devotion and some others through the practice of prescribed duties.

25. Of all the devotees I best love one who adores me daily through knowledge—not by any other means.

26. Some others are the devotees of Har (Śiva) and they also worship me (indirectly). These devotees too, reach me and never come back to this world.

27. From me is all this world of matter and spirit. I am the source of consciousness. The world is put into motion by me.

28. O Brāhmans, I am not moved by any one. I abide in supreme Yoga. It is I who move the whole world. He who knows this, becomes immortal.

29. I simply supervise over the whole existing world. It is the Lord of the great austerities in the form of Time that weaves it out.

30. I am called the Yogi, the Lord of Māyā, the ruler of Yogīs, the supreme Lord, by sages in the scriptures.

31. The greatness of Brahmā is owing to his being above all beings. He is immaculate and immersed in Brahm and is hence called Lord Brahmā.

32. He who knows me—the Lord of the Lord of all the great Yogīs, becomes united in changeless Yoga. There is no doubt about it.

33. I am the Lord perenially abiding in supreme bliss. I am impelled (by devotees) to dance. The Yogi who knows this, is really one initiated in the secrets of Yoga.

34. This is verily the most secret knowledge in the Vedas. It should be imparted only to those who possess cheerful hearts or those who are righteous or those who are the enemies of evil,

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CHAPTER V.

Vyās said :—

1. The supreme Lord of the Yogīs having said so, began to dance, showing his glory.

2. They saw the Lord Mahādeva—the conglomeration of supreme refulgence—dancing with Viṣnu in the high heavens.

3. The self controlled and Yoga initiated Yogis saw the Lord of all beings in the sky.

4. The Lord of the universe who moves this world—the handiwork of his Māyā—was himself seen dancing by the Brāhmans.

5. They saw the Lord of the beings, dancing—the Lord—the dust of whose feet produces wisdom and by reverencing which, man becomes free from all fear.

6. Some who had controlled their breaths by sleeping or had become tranquil in mind by devotion, saw that supreme Yogī—the one full of glory.

7. They saw Rudra in the sky—the one who being pleased with devotees, speedily delivers them from nescience.

8. The Lord had thousands of heads, thousands of feet, thousands of hands. He had a coil of hair on the head adorned with half moon as a coronet.

9. He was garbed in the skin of a tiger and he looked mighty with his trident. He held a mace in one hand and had three eyes represented by the Sun, the Moon and fire.

10. He stood surrounding the universe with his splendour. He had terrible teeth and his splendour was like the blaze of millions of suns too dazzling to be endured.

11. They saw the Lord—the Lord who was the creator of the authors of universes—dancing and producing a conflagration which was devouring the whole world.

12. Mahādeva—the supreme Ascetic—the God of gods—the Ruler of the living beings—the embodiment of bliss and

13. imperishable glory—the wielder of the Pinak bow—the large-eyed one—the panacea for all the sufferings of the men of the world—the ultimate, principle of Time—the Death of death—the Lord of Lords

14. —the supreme Ruler—the big-eyed consort of Umā—the neplusultra of Yogic felicity—the abode of knowledge and renunciation—the way of wisdom—the ancient one—

15. the glory of eternal power—the refuge of righteousness—tne inaccessible one—the adored of the great and minor Indras—the worshipped of the hosts of great sages—

16. the one seated in the hearts of Yogīs encompassed by Yoga Māyā—the Origin of the world—the Ever-existing Nārāyan !

17. Such a divine form in which Rudra and Nārāyan were blended into one inalienable glory, was seen by those Brāhmans—the extollers of Brahm. They all felt honoured by such a sight.

18. Santkumār, Sanāka, Bhṛigu, Sanātana, Sanandan, Raibhya, Angirā, Vāmdeva, Sukṛa, Atṛi,

19. Kapila and Marichi saw Rudra—the Ruler of the universe with Nārāyan—the lotus-navelled one sitting on his left side. They meditated upon the Lord seated in the heart and made obeisance to him with their heads, joining their hands again and again overhead.

20. With their hearts full of joy, they uttered Omkar on seeing the Lord seated in the cavity of the heart and chanted his praises with expressions signifying Brahm.

21. The Munis said:—

Thou art the only Lord—the ancient Purus—the Lord of life—the Lord Rudra endued with infinite Yoga—the Dweller in the heart—the holy consciousness full of Brahm! We all bow to Thee.

22. The self-controlled Yogis meditative upon the Highest of the highest self-existing Lord in their minds, see Thee immaculate and shining like gold.

23. The world has emerged from Thee. Being in the form of atoms thou comest within the perception of all. Thou art subtler than the subtlest and greater than the greatest. Thou art all. So say the wise.

24. Thou art the Golden Egg.—the inner soul of the universe. From Thee has emanated the Ancient Purus (spirit). By Thee was all this (universe) created and is maintained in proper order.

25. From Thee have emanated all the Vedas. In Thee they are preserved in the end. Thou art the premeval cause of the world and it is thou who hast entered into all our hearts. We see Thee dancing.

26. Within Thee revolves the wheel of this world. Thou art the Lord of Maya—the one supreme

Lord of the Universe. We seek thy shelter and bow to Thee—the soul of the Yogīs who is dancing this divine dance.

27. We see Thee dancing in the middle of the highest sky. We think upon thy greatness and feel over and over again the variously inflowing bliss of Brahm which is the soul of all.

28. Omkar is thy word which is the secret of emancipation. Thou art imperishable, hidden in Prakṛiti (matter), the pious call Thee self-luminous existence. All glory is thine!

29. All the Vedas chant thy praises unceasingly. The sinless sages bow to Thee. O Highest Lord of Truth! The calmminded ascetics devoted to Brahm, enter into Thee.

30. Thou art beginningless; Thou art Omniformed; Thou art universal destruction. Brahmā, Viṣnu, the highest Prajapati—those that are firmly devoted (to Thee) and those that have attained eternal emancipation, enter into Thee, enjoying the bliss of their self.

31. Thou art the only One Rudra. Thou makest the world. Thou maintainest the entire universe, which merges into Thee at the end. We seek Thy grace and bow to Thee.

32. The Veda—which is infinite and many-branched, teacheth about Thee who is one absolute,

deserving adoration. Those who seek thy shelter, go beyond Māyā.

33. Thou art declared to be the One Highest Seer.—the Absolute Rudra—Brahmā--Hari, Agni, Śiva, the everlasting Rudra, Fire, Indra, the Sun, the supporter (of all) and the many-formed One.

34. Thou art Indestructible. Thou art the Highest to be known. Thou art the ultimate abode of this world. Thou art undying. Thou art the eternal protector of religion. Thou art the ancient best Puruṣ.

35. Thou art verily Viṣnu. Thou art verily Brahmā (four-faced one). Thou art verily Lord Rudra. Thou art verily the Lord of the universe dewelling in Prakṛiti (matter). Thou art the supreme Ruler—the Overlord of all.

36. Thou art declared to be One, absolute ancient Puruṣ resplendent like the Sun and beyond all darkness. Thou art declared to be intelligence, Avyākta (unmanifested) infinite-formed, ether, Brahm, Vacum, Prakṛiti (matter) and qualities.

37. All that shines within, and all that is unconsuming, pure and one, are aspects of Thy form which is inconceivable. All that shines without is also thyself.

38. We all seek thy grace and bow to Thee-- the Lord of the Yogīs--the object of love--the infinite

power—the One beyond—the ancient one—the inaccessible being of Brahm. Be gracious, Thou Supreme Ruler and Lord of the creation !

39. The roots of the Sansar (world) are entirely annihilated by remembering Thy lotus feet. With our minds controlled and bodies properly attuned, we all seek Thy grace, O Lord.

40. Reverence be to (Thee)—The Abode of existence—the Saviour of the world—the Lord of Time—the Lord of all—the Lord Hari. Reverence be to Lord Rudra, Lord Śiva, and Lord Fire !

41. Then God Śiva--the indweller of Prakṛiti (matter)—the saviour of the world—the rider of the bull, being pleased, took off his supreme form.

42. They (Brahmanās) then saw the Lord of the creation sitting as before. Looking at Lord Nārāyan who was smiling, they addressed as follows.

43. O Lord of the creation adorned with the distinguishing marks of cow and bull, O Ancient One, having seen thy supreme form, we have become detached from all wordliness.

44. By Thy grace, an unswerving faith has been born into us towards the supreme and Immaculate Lord.

45. O Lord Śankar, We now wish to hear of Thy eternal and glorious greatness.

46. The Lord (Śankar)—the dispenser of perfection in Yoga, having heard these words of the Yogīs, spoke as follows in his deep and solemn voice while looking at Mādhav (Nārāyan):—

CHAPTER VI.

1. Hear attentively, all ye holy men, I shall now speak to you of my greatness, which only the the learned in the Vedas know.

2. I am the One Ancient Soul of all—the one creator, preserver and destroyer of the universe.

3. I am the Supreme Lord—the inner pervader of all things—being in the middle and end of all that is. Yet I am no where.

4. O Brāhmans, my marvellous form which you have seen, is only an image of the Māyā shown by me.

5. Abiding in all thoughts, I move on the whole world. This is my power of operation.

6. It is I who stir up the world to activity—the world that reproduces my ideas. I move the whole world predominated by Time which too, I am.

7. O best of ascetics, I create the whole world with a portion of myself. It is I who destroy it under another form. The stability (that is in things) is also mine.

8. I am devoid of beginning middle and end, and am the worker of all the elements of Māyā. It is I who shake up Prakriti (matter) and Puruṣ (spirit) in the beginning of the creation.

9. These two (matter and spirit) combining together, create the world in the order of Mahat etc. It is, verily, my glory that shines every where.

10. The golden-egged Mārtand (Brahmā) who sets in motion the wheel of Time and supervises the whole world, has sprung from me.

11. O Brāhmans, at the beginning of the world period, I gave him my divine, self-glorious and ancient wisdom, and also the four Vedas that embody Myself.

12. This god Brahmā who is filled with my thoughts, perpetually bears that glorious and divine wisdom of mine by my commands.

13. This all-knowing One who has sprung of me and who is the author of all the worlds, becomes four-faced and brings forth the creation by my commands.

14. Lord Nārāyan who is the infinite and inexhaustible source of beings, is my supreme image and is entrusted with the task of protecting the whole creation.

15. Lord Rudra—the Lord of Time and the destroyer of all beings, is my body and works destruction by my cammands.

16. Lord Fire which carries offerings to gods and remnants of food to those who eat them, and cooks things, is glorious by my power.

17. Lord Vaiśvānar (Digestive power) is entrusted by the Lord (myself) to carry on the task of digesting all that is eaten, day and night.

18. Varuna—the best of gods who is the source of all waters, keeps all alive by my commands.

19. Lord Wind who stands within and without all beings, nourishes their bodies by my commands.

20. The Moon who gives life to men and immortality to gods rises and shines by my cammands.

21. The Sun which gives light to the whole world by its brilliance and pours down rain by drawing up water by its rays, carries out the Lord's orders.

22. Indra—the Ruler of all the gods and the Governor of the whole world, gives rewards to sacrificers by my commands.

23. Lord Vaivasvat *i. e.* Lord Yama—punishes the wicked acts under the orders of the Lord of Lords.

24. Kubera—the richest of all the rich, who bestows wealth (upon people) exists only by the commands of the Supreme Lord.

25. Lord Nirati who is the ruler of all Rākshas and who rewards the fruits of austerities, exists by my order.

26. Lord Īśān who is the Lord of the hosts of Vaitāls and Bhūtas and who rewards the devotees for their actions, stands by my order.

27. Vāmdeva—the desciple of Angirā—who is reckoned first among the Rudras and who is the perpetual protector of Yogīs, exists by my order.

28. Lord Gaṇeśa—the lover of righteousness and the destroyer of evil and worshipped of the whole world, carries out my behest.

29. Lord Skanda—the best among the knowers of Brahm—the commander of the forces of gods, flourishes by the will of the Self existing Lord.

30. Marīchi and other great sages who preside over progeny, reproduce the world variously under the Commands of the supreme one.

31. Goddess Lakshmī—who dispenses bounteous prosperity to all beings—the consort of Nārāyan—exists by my favour.

32. Goddess Sarasvatī who imparts eloquence, flourishes by the will of the Lord.

33. She who is called Sāvitrī and who will deliver all men from the horrors of the hell, simply follows my instructions.

34. The great Goddess Pārvatī who imparts Brahm Vidyā (knowledge of Brahm) and is greatly meditated upon, follows my Commands.

35. Lord Śeṣa of infinite glory—who is the lord of all gods, upholds the universe on his head by the orders of the supreme Lord.

36. Fire that manifests in the form of Vadavānal and drinks up all oceans, carries out the commands of the Lord.

37. Manuṣ of high glory who protect creation in all the fourteen worlds act by the will of the Lord.

38. Ādityās, Vasavas, Rudras, Marutas, Aśvinīs and other gods exist under His commands.

39. Gandharvās, Garuda and other Sidhās, Chārṇās, Yakshas, Rākshasās, Piśachās stand ordained by the order of the self-existent Lord.

40. Degrees, divisions of Time such as Nimesas (winking moments) Ghaḍīs (less than half an hour) Muhūrtās (= 2½ Ghaḍīs), days, nights, fortnights, months, seasons, work by the Commands of the Lord.

41. Eras, Manvantarās, Parās and Parārdhās (maximum period)—all these divisions of Time are under His Control.

42. All the four kinds of beings, movable and immovable, exist by the commands of the Supreme Lord.

43. All the lower regions—nay all the solar systems exist by the will of the self-existent Lord.

44. Innumerable solar systems beyond, full of their contents, move on by my will.

45. Solar systems that will be born with their living objects, will carry on the behest of the supreme of the supreme Lord.

46. Earth, water, fire, air, sky, mind, intellect; all the elements etc. and the primodial Prakriti exist by my Order.

47. Māyā which is the scurce of the entire world and which causes delusion to all beings, works perpetually under the commands of the Lord.

48. Lord Puruṣ who is declared to be superior to all mortals and forms their self, exists by the commands of the Lord.

49. Wisdom which shakes off the mass of delusion and imparts, glimpses of the Supreme Goal, obeys the behests of the Great Lord.

50. What is the use of talking any more ! The world exists by my power. It is I who bring it forth and sends it to dissolution.

51. I am Lord Īśa—the Ancient, self-luminous and supreme spirit the Supreme Brahm. There is none other than myself.

52. This is the supreme knowledge taught to you by me. By learning it, the living ones are liberate from the bonds of birth and worldliness (Sansār).

CHAPTER VII.

1. The Lord said :—

Hear all ye Riṣīs the greatness of the Lord, knowing which a man is liberated and he does not fall into the nets of the Sansār (world) again.

2. Brahm is higher than the highest. He is eternal, imperishable, perpetual, sure and immutable bliss. This is my supreme goal.

3. I am the Omnifaced, self-existent Brahm of the knowers of Brahm—I am without Māyā and am the supreme Lord Hari—Ancient and unperishing.

4. Among Yogīs I am Śiva; among women I am Umā; among Ādityās I am Viṣnu; among Vasūs I am fire.

5. Among Rudras I am Śankar; among birds I am Garuda; among elephants I am Airāvat; among warriors I am Parasurām.

6. Among Riṣīs I am Vasiṣṭha; among gods I am Indra; among artizans I am Visvakarmā; among the enemies of Gods I am Prahlāda.

7. Among Munīs I am Vyās; Among Gaṇās I am Gaṇeśa; among soldiers I am Vīrbhadra; among Siddhās (perfect) I am Kapila.

8. Among mountains I am Meru; among planets I am the Moon; among missiles I am Vajra; among penances I am Truth.

9. Among serpents I am Lord Ananta; among commanders I am Pāvaki; among the various stages of life I am a householder; among the rulers of Gods I am Maheśvar.

10. Among world-cycles I am Mahā Kalpa; among eras I am Kritma; among Yakshās I am Kuber; among grasses I am a tree.

11. Among Prajāpatis I am Daksha; among Rakshas I am Niriti; among islands I am Puṣkar; among strong limbs I am the arm.

12. Among animals I am a lion; among weapons I am a bow; among Vedas I am Sāmveda; among the Mantras of Yajur I am Sat Rudrī.

13. Among Japs (inaudible holy recitations) I am Sāvitrī; among secrets I am Praṇava; among Sūktās I am Puruṣ Sūkta; among Sām Mantrās I am Jesthāsām.

14. Among knowers of the meaning of all the Vedas I am Svāyambhuva (Manu); among countries I am Brahmā-Varta; among Kshetrās I am Avimuktaka.

15. Among sciences I am the science of Atmā; among knowledges I am the knowledge of supreme Lord; among elements I am ether; among certainties I am Death.

16. Among nets I am Māyā; among the changeables I am Time; among goals I am salvation; among the high I am Supreme Lord.

17. Whatever else in this world represents power, great strength and glory, know it to be inspired by my grandeour.

18. All the living animals that move in this world; I am called their Lord—the Lord Pasupati by the wise.

19. I bind these animals by the nets of Māyā by way of sport. I am called the saviour of the animals by the knowers of the Vedas.

20. There is no other saviour of those who are bound by the nets of Māyā except myself who am the supreme Lord—the undying Ruler of the beings.

21. The twenty-four elements and Māyā, karma (action) and qualities. These are the harassing nets of Paśupati binding all beings.

22. Mind, intellect, egoism, space, air, fire, water, and earth: these are the eight modifications of Prakriti.

23. Ear, skin, eyes, tongue and nose are five: with Reproductive organ, anus, hands, feet, speech they are ten.

24. Sound, touch, form, juice, smell; these are all the twenty-three evolutes of Prakriti.

25. The twenty-fourth is the unmanifested Pradhan (matter) characterized by qualities. It is the ultimate cause of the world without beginning and middle.

26. Satva, Raja and Tama are called three qualities: The condition of their equilibrium is called the unmanifested Prakriti.

27. Knowledge is Sattvaka, (pure) Rajasic (bright) and Tamasic (dark). The unevenness in the qualities arises from the differences in understanding. The wise say so.

28. Virtue and vice associated with action are called two bondages, Acts consecrated to me donot bind but tend to emancipation.

29. Nescience, egoism, passion, hatred and anger are called harassing nets owing to their binding the soul.

30. The cause of these nets is Māyā. That which is called the unmanifested Mūla Prakriti (pri-modial matter,) dwells in me.

31. He (Brahm) is thus verily the Mūla Prakriti, the Pradhan, the modifications such as Mahat etc. and the ancient Purus—the God of gods.

32. He alone is thus the bondage, the author of bondages, the nets, the nourisher of beings—the knower of all—the one whom none knows. He is called the Primal and Ancient Puruṣ.

CHAPTER VIII.

1. The Lord said:—

O Best of Brāhmans, I shall speak of the other secret knowledge by which the living beings cross this deep ocean of the Sansār (world).

2. The Brahm is beyond darkness, eternal, imperishing and full of peace and is declared to be one Absolute Lord.

3. My womb is Mahat Brahm in which I plant the seed of Mūla Māyā (primodial matter) which brings forth this universe.

4. Prādhān, Puruṣ, Ātmā, Mahat, Bhūts, Tan-Mātrās, mind and physical organs may be known.

5. Know then that a golden egg resplendent like a million suns arises. Mahā Brahmā is then developed out of it by my power.

6. Many other species of beings are also involved in me. Deluded by Māyā, people donot kno v me—their first progenitor.

7. Know me to be the father and mother in respect to the supreme womb from which all beings originally spring.

8. The bold and courageous man who knows me to be the father and Lord of origination, is never deluded in all the worlds.

9. I am the presiding Lord of all sciences and the supreme Ruler of all beings. I am Brahmā—the Lord of progeny and the very embodiment of Omkār.

10. He who perceives that the Supreme God exists equally in all beings and that it is He who destroys all that deserve destruction, is a wise man.

11. He who sees that the Lord exists equally everywhere, does not slay the self by the self and thus attains to the supreme goal.

12. One who knows the order of the evolution of the Pradhān (matter) and knows therein as to what are the seven subtlities and what are the six limbs of the Supreme Ruler, reaches the highest Brahm.

13. Omniscience, satiation, eternal knowledge, independance, eternal power of manifestation and infinite power are called the six limbs of Lord Maheśvar.

14. Ātmā, mind and Tanmātrās are called seven subtlities. That which is called Prakriti is the cause. It is also called Pradhān. Association with it is called Bandh (bondage).

15. The power that is hidden in Prakriti (matter) is called Brahm Yoni—the ultimate cause—in the Vedas. Its eternal presiding Lord Maheśvar who is the very embodiment of Truth, is called Puruṣ.

16. He is the supreme Yogi Brahmā; he is the supreme spirit unlimited and immense as space; he is the Ancient one that ought to be known; he is the one god Rudra; he is the one unmanifested seed of destruction of the Universe.

17. Some call Him One; others call Him Many; some others call Him in some other manner. Thou art Ātmā greater than the greatest, minuter than the minutest and called the Universal Supreme Lord Mahādeva.

18. The wise man who knows that supreme, ancient, omniformed golden Puruṣ, dwelling in the cavity of the heart, goes beyond the sphere of the mind and reaches the ultimate goal intended for the wise.

CHAPTER IX.

The Riṣīs said :—

1. O Lord Mahadeva, deign to say how you are the stainless pure, eternal, actionless and all-permeating Supreme Lord.

2. The Lord replied :—

O Brāhmans, I am not the universe, yet the universe does not exist without me. Māyā which is the cause of the universe, has been projected upon Ātmā by me.

3. The Māyā is a centre of beginningless power and depends upon its cause of development. All phenomena arise from it and it has its origin in the Unmanifested one.

4. The Unmanifested cause is bliss, light and deathlessness. I am the highest Brahm; there is none else that exists (in reality).

5. I am therefore considered by the extollers of Brahm to be universally existing and manifesting. This applies to my both aspects of unity and variety.

6. I am the highest Brahm—the supreme Ātmā—the Ancient one. The wise attribute no cause to me. Ātmā is eternally pure.

7. Infinite, unmanifested and ever-existing powers are involved in Māyā. It is the eternal unmanifested One established in the the limitless space that shines.

8. The Ancient unmanifested Brahm—the last resource—the neplus ultra of existence—the one without second, is said to be manifold when associated with Māyā.

9. The existence of the Man is not hidden by his various forms, so the one who is without beginning and middle (is not hidden by the various forms which Māyā assumes). He should be made manifest by knowledge.

10. The supreme light which is indestructible, unmanifested and surrounded by the halo of refulgence, is the highest goal of Viṣṇu.

11. In Him is interwoven all this world. He is all this. He who knows this, is emancipated for ever.

12. The wise—not any one else—experience the bliss of Brahm which speech cannot describe and mind cannot think.

13. The Vedas declare the Puruṣ to be great and as glorious as the sun and beyond all darkness. The wise man who knows it, is liberated and becomes the eternal blissful Brahm.

14. There is nothing higher than it; it is the light of all the luminous things existing in the heavens. Meditating upon that Ātmā, the wise man becomes the self-blissful Brahm.

15. I am that bliss of Brahm—that immortal subtle body—that ultimate refuge of the universe. So say the Brāhmans devoted to Brahm. Having gone there, there is no coming back in this world.

16. By knowing the light that shines supreme in the highest of heavens, the wise come to perceive the ever pure, ever glorious, ever immeasurable abode of the Supreme One.

17. The wise destinctly realising the supreme Ātmā in their own self, see the Great, blissful and self existing Brahm so devoulty sought after.

18. That Supreme One is hidden in all beings. He is Omnipresent. He is the Soul of all beings. The wise who realise that One, attain to eternal peace —not others.

19. He is all mouths, all heads, all throats. He dwells in the heart of all beings. He is the all pervading Lord. None but he exists.

20. O best of the Munīs, the knowledge of the Lord thus spoken of, is difficult of attainment even by Yogīs, and is therefore to be specially kept secret.

CHAPTER X.

The Lord said:—

1. The unmanifested one who cannot be touched, is the imperceptible Brahm. He is the self-light the supreme Truth permeating all the space from the very beginning.

2. The unmanifested One is the highest abode of immortality. He is devoid of qualities and is the very perfection of knowledge. Only the wise see Him.

3. Only those who are perpetually bent upon Him—those who are endued with serenity of mind—those who are perpetually merged in thoughts about Him, see the supreme Brahm. The Vedas declare His characteristics to be such as these.

4. O best of Munīs, other (than those spoken of above) donot see me. There is no such knowledge as leads men to know me.

5. Poets alone get this supreme and absolute knowledge. It is on account of the knowledge darkened by ignorance that this world is filled by the Māyā.

6. The wise call that to be my knowledge which is pure, absolute, unchanging and stainless.

7. Those who see me having multitudinous aspects, obtain the highest and eternal goal, as also those who are devoted to the highest Being by the unity of their understanding.

8. Those again who see the highest Truth to be one or many, reach me through devotion. They are wise and self-knowing.

9. They see the Lord himself who is the self of self—the supreme Lord—the eternal bliss—the changeless Truth itself. This is verily the Truth.

10. Those who are established in their self which manifests itself in the highest regions and those who are tranquil-minded, adore the One Supreme Bliss which is all permeating and underlying the whole universe.

11. This is the highest salvation—the last state of being identical with me and is called Nirvāṇ—the absolute union with Brahm as the poets say.

12. That is the one supreme Bliss without beginning and middle. That is Lord Mahādeva—knowing whom one is liberated.

13. The sun does not shine there, nor the moon, nor the hosts of stars, nor even the lightning. By His light the whole universe is lit up, all pure and bright light burns because of Him.

14. That which shines unchanged, unstained, pure, glorious and without measure throughout the

world, is the abode of that immutable and eternal verity which is called Īśa—the supreme Lord whom only the knowers of Brahm see.

15. All the Vedas declare Him to be the eternal, blissful and immortal Puruṣ—the embodiment of Truth. Having been guided by the Vedas people meditate upon Him as abode of Pranav through Prāṇā Yama.

16. There is neither earth, nor water nor fire nor mind nor intellect nor vital airs nor air nor space nor anything except the universal Life. The Lord Śiva alone shines in the midst of the highest heavens.

17. What has been spoken of, is the highest knowledge of which the Vedas sing. The Yogi applying himself perpetually with faith to Yoga in a lonely place, knows it.

CHAPTER XI.

The Lord said :—

1. Now I shall speak to you of the highest Yoga which is difficult to attain. It is through it that men see the glorious and all-permeating Ātmā.

2. The fire of Yoga speedily burns up the whole mass of sins. Through it, is attained the knowledge which leads to the perfection of Nirvāṇ.

3. Yoga produces knowledge and knowledge helps in practising Yoga. The Supreme Lord is pleased with him who has both knowledge and Yoga.

4. Those who practise Yoga once, twice or thrice daily, ought to be called Maheśvaras.

5. Yoga is twofold.—Abhāv Yoga and Mahā Yoga. The latter is the best of all Yogas·

6. When one thinks upon a form which is void and devoid of all characteristics, it is called Abhāv Yoga. It leads to the vision of the soul.

7. Where one sees the eternally blissful and immaculate Ātmā identical with me, it is declared by me to be Mahā Yoga.

8. All other kinds of Yoga described in detail in books, do not approximate even the one-sixteenth degree of the Brahm Yoga.

9. In this Yoga, the sinless ones visibly see the Supreme and Universal Lord. It is the best of all the Yogas.

10. The Yogīs who have control over their mind but who believe in the manifoldness of the Lord who is One alone, donot see me.

11. The divisions of Yoga are:—Yama, Niyama Āsan, Prāṇāyama, Dhyān, Pratyāhār, Dhārṇā, Samādhi.

12. One-mindedness in me with all the internal activities restrained is Yoga. There are also things that help it, which will be explained to you.

13. Ahinsā (non-injury), Truth-speaking, abstinence from accepting things, abstinence from theft & celeb acy, these are briefly the purity of man's heart.

14. Ahinsā or non-injury is described by sages to be abstinence from causing any injury at any time to any being either by thought, speech or action.

15. No virtue there is higher than Ahinsā. Hinsā (injury) committed in accordance with prescribed rules, comes under Ahinsā.

16. Through Truth one attains all. All is established in Truth. Speaking the right thing is called Truth by the high castes.

17. Taking away another's property by stealth or force is called 'Styā'. Acting contrary to it, is called 'Āstya' (abstinence from theft or robbery). It is an auxiliary of virtue.

18. Giving up sexual desire by thought, speech and action, under all conditions and in all places and on all occasions is called celebacy.

19. Wilful abstinence from accepting anything is called Aparagraha. It should be carefully observed.

20. Tapa (austerity), Svādhyāya, (study), Santoṣ (contentment), Śaucha (purity) and worship of the Lord are briefly the Niyamās which impart success in Yoga.

21. The emaciation of the body by fasts such as Chāndrāyaṇ and others is called Tapa (austerity) which is the best of all practices.

22. Svādhyāya is holy recitation pertaining to Vedānta, Sat Rudri, Praṇav, etc. It produces strength and success.

23. There are three kinds of this recitation—Vāchika, Upānśa and Mānsā. They are said to be superior to each other in the order given.

24. The intelligible expression of sounds which is distinctly audible to others is Vāchika while the characteristics of the Upānsā are as follows.

25. The expression of sounds which is uttered by slightly moving the lips and which is unintelligible to others is called Upānsā. It is superior to the Vachika recitation.

26. The expression of sounds which does not cause even a slight movement of the lips and is simply pondering over the sounds, is called Mānsā or mental recitation.

27. Contentment which leads to happiness, is one's being satisfied with whatever be happens to get.

28. The wise declare that purity is of two kinds—internal and external. External purity is caused by washing the body with mud and water. The internal purity is the purity of the heart.

29. Practising firm devotion to the Blissful one by mind, speech and outward action viz by reciting Lord's eulogies, by meditating upon Him and by performing ceremonies, is called Lord's worship.

30. The Yamās and Niyamas have been thus explained. Now comes Prānayāma. Prān is the vital air; Yāma is its control.

31. It is of three kinds—the first being superior to the second and the second to the third. It is also twofold-Sagarbh and Agarbh.

32. That which extends to an interval of counting 12 is the first; that which involves an interval of counting 24 is the middling and that which occupies an interval of counting 36 is the last.

33. The Yoga of men which brings on perspiration, quivering and exhaustion of breath successively is considered to be the best owing to its bringing in felicity.

34. This (Yoga) otherwise called Sunfākhya Yoga, is called Sagarbh Yoga by the wise. The characteristics of the Prānāyam practised by Yogis are said to be these.

35. Reciting thrice, after controlling the breath, the Gāyatrī headed with Vyāhriti and Praṇav, is called Prāṇāyāma.

36. Rechaka, Pūraka and Kumbhaka are the constituents of Prāṇāyāma described in all scriptures by self-controlled Yogīs.

37. Rechaka is breathing out, Pūraka is breathing in and Kumbhaka is said to be the condition of equilibrium.

38. Restraining of senses roaming independently in sense-objects is called Pratyāhār by wise men.

39. Dhārṇā is concentrating the mind in the centre of the lotus of the heart, or in navel, skull or forehead.

40. The high mental condition unborn of the internal affections, which depends upon proper posture and locality is called Dhyān by the wise.

41. The Absolute Samādhi which is based on a firm conviction of the Truth, is independent of both posture and locality, and is the best means of Yoga.

42. Dhārnā is made up of twelve Yāmās, Dhyān of 12 Dhārnās and Samādhi of 12 Dhyānas.

43. Āsans (postures) are Svastik, Padma and Ardhāsan. Of all the auxiliaries of Yoga, Āsan is very important.

44. O best of Brāhmans, sitting with the soles of both the feet placed upon the knees, is called Padmāsan which is excellent.

45. Sitting with the soles of both the feet inserted between the thighs and the knees, is called Svastikāsan which is superior.

46. Sitting with one foot inserted in one knee, is called the Ardhāsan which is a good means of practising Yoga.

47. Success in Yoga is not attained by performing it in an improper place and at an improper time.

48. Practising it (Yoga) is forbidden in and on the following places and occasions :—

Places where there is Fire and Water, a heap of dried leaves, a place full of vermins, a cemetry, a ruined place, a public road leading four ways.

49. A noisy place, an anthill, an inauspicious occasion, an occasion of invasion by the wicked, a place full of masquitoes, occasions of sickness and mental sufferings.

50. It (Yoga) should be practised in and on these places and occasions :—

A secret place, a lovely spot, a mountain cave, a river bank, a holy place, a temple.

51. A dwelling place, a pleasant spot, a place void of men and vermins. Having intensely concentrated the self upon Him, one should practise Yoga.

52. Having made a bow to those who are regarded adepts in Yoga, to Gaṇeś, to the preceptor, to desciples and to Myself (Supreme Lord), the Yogi should perform Yoga with all attention.

53. Having assumed any of the three postures— Svastik, Padam and Ardhãsan, he should fix the gaze of his slightly closed eye upon the tip of his nose.

54. Being fearless, calm-minded and regardless of the illusionary world, he should meditate upon the Supreme Lord dwelling in his self.

55. In the part of the skull radiating twelve finger-lines around the hair-top, he should think of a beautiful lotus adorned with knowledge and sprung out of the roots of virtue.

56. In the matrix (of this lotus) he should think of the golden case which is white, bright, eight-petalled and full of high renunciation.

57. It is called the abode of all power; it is luminous divine, unperishing, expressive of the word 'Om', unmanifest and full of the blaze of the fire of rays.

58. There one should meditate upon the immaculate supreme glory which is ever lasting. He should unite his self inalienably with me in that light.

59. The Lord sitting in the centre Koś (sheath or case), who is the Supreme Cause, should be meditated upon. Being that all-pervading self, one should not worry himself about anything.

60. This is called the secret knowledge of Dhyān. The image of the beautiful lotus spoken of may be thought upon in the heart too.

61. In its midst one should think upon the presiding Ātmā which is the Puruṣ blazing out like the flame of fire and is regarded to be twenty-five fold.

62. Then, in its midst, one should think upon the Supreme Ātmā unlimited as space. The truth expressive of Omkar is called Eternal Bliss.

63. In the Prakriti (matter) is involved Avyakta (unmanifested one) which is supreme, glorious and grand. Beyond it is the highest immaculate Being which is the basis of spirit.

64. Having purified all elements by means of Pranav, one merged in the self, should think upon the One eternal Being Maheśvar.

65. Having placed the self in that supreme holy Ideal, one should purify himself by the (holy) waters of that knowledge.

66. Being identical with My mind—with my Ātmā, the Yogi should take up the ashes of the Agnihotra and rub them over his body while reciting the Mantra beginning with Agnirāditya etc.

67. He should think upon the Supreme Lord—the embodiment of Light. This is called Pāśupata Yoga on account of its power to cut off the bounds of the world.

68. This is the highest path inculcated in all Vedantic works—the last resource held forth in the Vedas. It is the highest secret calculated to lead to salvation.

69–70. The following are the constituents of a fast enjoined for observance by all chaste devotees of the Twice-born :—

Chastity, non-injury, Forgiveness, Purity, austerity, self-control, contentment, Truth speaking, abstinence

from theft etc. If any one of these is lacking, the fast is not spoiled.

71. Being thus adorned with the virtues of the soul, perform the fast and consecrate it to me.

72. Many, devoid of passion, fear, anger, merged in Me, adoring me and united with my being, have become purified by this Yoga.

73. I take up people by whatever path they approach me. Let them worship me—the Supreme Lord—either by the path of knowledge or the path of devotion or the path of Vaérāgya.

74. One should always worship Me with an enlightened mind, being pure, uncovetous and should feed on beggings, relinquishing all actions. He attains to my supreme state. What I have told you is a secret.

75. He who hates none is a friend of all beings, is unattached, unegoistic, is my devotee-is dear to me.

76. A Yogi who is always contented, self-controlled, firmly convinced and who has resigned his will and reason to me—is my devotee—is dear to me.

77. He who causes no suffering to people nor feels injured by them and who is free from anger, fear, anxiety or even joy is dear to me.

78. He who expects nothing, is pure, dispassionate, skilful, undistressed and who relinquishes all acts and is full of earnest devotion, is dear to me.

79. He who regards praise and censure alike, who is reticent, contented with anything, homeless and firm-minded: such a devotee reaches me.

80. Although doing all acts but bent upon me, he reaches by my grace, the supreme eternal goal.

81. Having surrendered all actions by mind in me, being devoted to me, devoid of all hope, and unattached to all possessions, he comes to my shelter only.

82. When he has given up all fruit of actions has become perpetually contented and independent, he is not bound by actions, though performing them.

83. Free from hope, controlled in mind, unattached to possession and doing only bodily actions, he reaches that goal.

84-85. Contented with whatever he happens to get, devoid of all opposites of feeling, performing world-eliminating action simply to please me, mentally merged in me, relying upon me, adoring and worshipping me; such a Yogi, knowing me to be the Supreme Lord, reaches me.

86. Those who call me the Supreme Glory, and talk and lecture about it daily among themselves, reach my supreme state.

87. For these perpetual devotees, the Māyā tends only to good and pure actions. I destroy all their darkness by the burning lamp of knowledge.

88. The men whose understanding is established in me, and who worship me constantly; I confer success in Yoga upon such constant devotees.

89. Those who being inspired by the motives of enjoyment of wealth and prosperity, worship other gods, get such rewards as these gods have to give.

90. The men who are devotees of other gods, also attain to emancipation as they are full of devotion to me.

91. He, who abandoning all other perishable gods, takes shelter in me—the Supreme Lord, reaches the Summum bonum.

92. Giving up affection in children, casting out all sorrow and desire for possession, and becoming detached from worldliness, one should worship the Lord Linga till his death.

93. I give the highest happiness even in one birth to those who, giving up all enjoyments, always worship the Linga.

94. The Linga of the Supreme Lord is always glorious,—all permeating, full of knowledge and established in the hearts of the Yogīs.

95. Some devotees worship the Lord Linga after their own different feelings.

96. The Lord Linga may be worshipped in the Symbols of water, fire, sky, sun, gems etc.

97. All this (universe) is permeated by the Linga. All this (universe) stands within it. The Lord Linga should, therefore, be worshipped perpetually in some form or other.

98. Those following the path of rituals, worship the Linga under the Symbol of fire. The philosophers worship Him under the Symbols of Water, Sky and Sun. The ignorant worship the Linga in the form of wood etc., but the Yogīs worship Him in their own hearts.

99. While wisdom has not arisen, one being detached from the world and full of faith, should till his death, recite Praṇav which is, as it were, the body of Brahm.

100. Or the twice-born should while living, recite Sat Rudrī. He who is exclusively self controlled reaches the highest goal.

101. One who lives devoutly at Kaśī till his death, also obtains the Summum Bonum by the grace of the Lord.

102. There at the time of death men acquire supreme knowledge by which all bondages are broken.

103. One who being, devoted to me, performs all the duties of his caste, obtains in one birth, the (supreme) knowledge and attains the blissful goal.

104. O Brahmans, even the sinful and fallen people living there, go beyond the world by the grace of the Lord.

105. There would be obstructions enough to the sinful-minded men. Virtue should therefore be cultivated as it always leads to salvation.

106. O Brāhmans, this secret of the Vedas should not be given to every one. It should be imparted only to a virtuous man or to a devotee or to a celebate.

107. Vyās said:—

The eternal Lord having spoken of this excellent Yoga, addressed the Immortal Lord Nārayaṇa who was sitting by.

108. The knowledge already explained by me is for the benefit of those who seek after Brahm. It should be imparted to serene minded pupils for their well-being.

109. Having said so, the Unborn Lord addressed those best of the Yogīs.

110. O best of Brahmans, my knowledge is for the good of all twice born devotees and should be dnly taught to desciples.

111. They will preach my teaching to all devotees. This Nārāyan is the Supreme Lord; there is no doubt about it.

112. This should be imparted to those who see no difference. This is my own image under the name of Nārāyan,—the underlying soul of all beings—the peaceful eternal existence.

113. The men observing differences in the world look at me in the other way (*i. e.* think me to be manifold). They do not gain liberation and are born again and again.

114. But those who see me as the unmanifested Viśṇu and Lord Maheśvar being one, are not born again.

115. Therefore see and worship the beginningless and imperishable Lord Viśṇu who is myself.

116. Those who go to other gods, go to the deepest hell being in the midst of greatest suffering.

117. Let a man be a fool or a sage or a Brāhman or a chandal who is dependent upon me. I shall emancipate him whatever he may be but I shall not emancipate one who speaks ill of Nārāyan.

118. Such a one who is a great Yogi and the best of men should be respected and venerated by my devotees so that I may be pleased.

119. Having said so and having embraced Vasudeva, Lord Śiva—the wielder of the Penāk bow, disappeared while all were seeing.

120. Lord Nārāyan too, having withdrawn his glorious aspect, resumed the holy garb of the ascetic and spoke to all the Yogīs:—

121. You have obtained the pure and Maya-dispelling knowledge of the great Lord by His favour.

122. O best of Munīs, being free from suffering, you may all depart and spread this knowledge of the Lord among pious men and pupils.

123. This knowledge of the Lord, which is conducive to devotion, peace, and righteousness and eliminator of evil, should specially be imparted to a Brāhman.

124. Having said so, the great Yogī Nārāyan—the soul of the universe and the best of the ascetics, vanished away from sight.

125. The holy men too, after offering their respects to Maheśvar—the Lord of gods and Nārāyan—the source of beings, went away to their respective places.

126. The holy sage Sanat Kumār imparted this knowledge of the Lord to Samvarta who gave it to Satyavrita.

127. Sanandan—the doyen of Yogīs-taught it to great sage Pulaha who taught it to Gautama.

128. Angira taught it to Bhāradvāja who was well versed in the Vedas; Kapila taught it to Jaigīsvya—the Panchśikha.

129. My father Parāśar—the knower of all truth received this supreme knowledge from Sanaka. From him it was learned by Vālmīki.

130. I heard it of old from the sage born of satī *i. e.* Vāmdeva—the great ascetic, and Rudra—the wielder of Pināk bow.

131. Lord Nārāyan Hari—the son of Devakī taught it himself to Arjun.

132 Ever since I received this supreme knowledge from Rudra and Vāmdeva, I have cherished intense devotion towards the Lord of the Mountain-Śiva.

133. I have mainly sought refuge in Rudra—the Lord of the Mountain—the Ruler of beings—the ever lasting God of gods—the wielder of the trident.

134. You may also seek refuge with your wives and children, in Lord Śambhu—the rider of the bull.

135. Follow, by His grace, the path of action. Worship the Supreme Lord Śankar—the Lord of cattle and One ornamented with serpents.

136. On hearing this, Saunaka and other holy men again offered their obeisence to Ever existing and eternal Lord Maheśvar and also to Vyās—the son of satyavati.

137. Then being happy in mind, they thus addressed Lord Krişna Dvaipāyan, who is obviously Lord Krişna and Universal Lord Śiva (incarnated).

138. It is by your favour that a firm-rooted devotion has now been born in us towards the Gracious Lord Śiva. Such a devotion is difficult of attainment even by gods.

139. O best of sages, deign to speak of the excellent path of action by which the Lord Śiva should be adored by aspirants after salvation.

140. Let Suta hear from you the words of the Lord—which are, as it were, the concentration of all virtues and the protection of all the worlds.

141. The same words which, Viśnu—the Lord of lords spoke in his incarnation of Tortoise and which Śankra, being solicited by sages, spoke at the time of churning out nectar.

142. Hearing this, the son of Satyavati (Vyās) spoke fully of the whole ancient teaching of Karma Yoga (course of action) which was delivered, of old, to sages.

143. He who reads daily this dialogue while observing a fast is liberated from all sins.

144. It should be taught to chaste and pure hearted Brāhmaṇs. He who thinks over its meaning, attains the Supreme Goal.

145. He who hears it daily, being firmly established in devotion, becomes free from all sins and attains the divine glory of Brahm Loka.

146. It should, therefore, be read carefully by sages.

147. It should always be heard and pondered over—more especially by Brāhmans.

END.

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